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93-94 ANNUAL REPORT

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One of my proudest moments

I was sitting in the blind alone. I was a young man. It was a few years ago. I don't remember exactly, but I remember that day. It was a sunny day. Not too much wind. The geese were hardly flying. So at midday everyone went for tea except me. My grandfather was there, all my uncles and two of my brothers.

As a young boy I sat at my grandfather's side fetching his geese. Watching and listening to him as he spoke of the ideal conditions for geese, where to expect them and when. He has an uncanny ability to predict where the wind would be coming from and whether the geese would be flying. If he knew the geese weren't going to fly and it didn't rain, he would still go out.

I sometimes wasn't a very good student, not very patient. He survived famine and hard times, he saw the transition from the old ways to the new—he knows. One of the important lessons he taught me was patience.

"Even if the wind isn't right, go out and wait—you never know when you will sit in a goose's path."

Sitting alone, I was watching for geese, then someone shouted "EYAK-WA." I turned to where the fire was; everyone was huddled down. Then I lowered myself and fixed my eyes toward the decoys. Out of the corner of my eye, I saw a lone goose pass over the fire but they didn't touch him. They called to him.

"What's going on," I thought. The goose did a circle and came back in to my side Then my heart started pounding. I became uneasy. "What if I embarass myself in front of everybody," I thought. One of my uncles yelled, "Ako Wahmschtikoosh!"

Without hesitation I aimed my .410 single shot, squeezed the trigger and I felt the kick.

But I didn't see the hit. I blinked. I opened my eyes and it was falling. Excitment came over me. Everyone was laughing. I went to get my first goose.

Walking back was one of my proudest moments.

That day I became a hunter.

BY ERNEST WEBB

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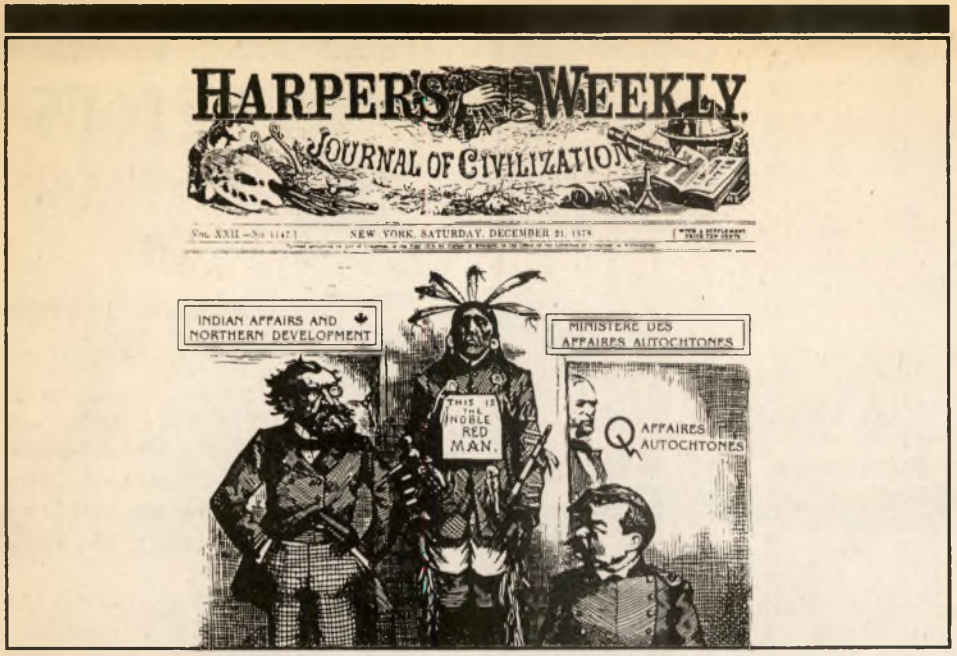
Cover Photo: Adam Gates, member of Chisasibi Shao-lin Kung Fu team
Photo by: Ernest Webb

APRIL 14, 1994


HARPER'S WEEKLY
JOURNAL OF CIVILIZATION
NEW YORK, SATURDAY, DECEMBER 21, 1878
INDIAN AFFAIRS AND NORTHERN DEVELOPMENT
MINISTERE DES AFFAIRES AUTOCHTONES
THIS IS THE NOBLE RED MAN.
AFFAIRES AUTOCHTONES

Louis Riel's legacy reborn

Not since the days of Louis Riel have the aboriginal people of this land had such a profound impact on Canadian society.

In past years, aboriginal peoples have been rebelling more than ever against the colonial paternalist attitudes that permeate the dominant society of this country. As a people, even today we see roots of this outdated system still attempting to retain its tenacious hold upon us. Though the government of Quebec has promised to reject paternalism as a method of dealing with native peoples, we still see it.

When this newspaper is told that "white people" are not ready for native people to have the right of self-determination by a politician, it is indicative of the prevalent attitudes that exist today [see News, page 8].

But in the same breath, he also said aboriginal peoples have the right of self-determination. Did this statement mean aboriginal peoples have the freedom of self-determination as long as it's what "white people" let us do?

Don't blame only Quebec politicians. Native people everywhere know about the Great White Father... excuse me, the Canadian government, which recognizes our inherent right to self-government but sets an indeterminate date for its implementation. The Canadian government also wants to rewrite the dictionary. In the United Nations they've said that "peoples" means one thing in an international context and another internally in the reference to aboriginal peoples.

What does this mean, this self-determination, and what are the ties between self-determination and sovereignty for the Cree people and indeed other aboriginal peoples throughout the land?

We must look into this question. Lucien Bouchard's party, the Bloc Quebecois, as part of its platform, is looking at two years as a possible timeframe for a sovereign Quebec. The francophone community of Quebec has been looking at this possibility for many decades. Most francophone people know what self- determination and sovereignty mean to them.

We, as a people, must start looking at our needs and desires in a realistic manner to define what we think of self-determination for ourselves. Otherwise we will become "cattle to be transferred from one master to another" (quote from Grand Chief Coon Come). We should be wary of this happening as it will just be a continuation of the myths of a "superior civilization" helping the heathen savages.

We have a unique opportunity to redefine our relationships with Canada and Quebec. But we must be prepared. I do not promote any of the available options but I do say that we have the right to choose the option best suited to the needs of our people. It is time to begin researching, planning, evaluating and debating the options and eventually to make our decision as a people. No longer can we accept the restructuring of the lives of our peoples by bureaucrats without consultation. We are no longer Canada's "red children," who must be led into the future. We are capable of determining that future for ourselves.

BY WILL NICHOLLS

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GRAND CHIEF OUT OF LINE: HUGHBOY

The Chief of Wemindji, Walter Hughboy, says Grand Chief Matthew Coon Come should stay out of Wemindji's internal business.

"Matthew Coon Come doesn't have the right to interfere or get involved in Wemindji's electoral process," said Chief Hughboy. "I don't know if he read the Wemindji election by-laws or the ruling handed down by the judge, but he has no right to tell an elected chief to redo a election. It is not even the local chief or local band council or any elected official who has the right to decide to have an election. It's the members of the community."

Chief Hughboy was responding to Grand Chief Coon Come's comments in the last issue of *The Nation*. Coon Come commented on rumours of irregularities that have plagued the election for chief held in Wemindji last fall.

"If they want an election, they should have one," Coon Come said in the March 31 issue of *The Nation*. "The people should be listened to."

Hughboy said there is a process to redo elections under the Cree-Naskapi Act or local election by-laws, but that no one has taken any steps to hold another election. "The process is there to have another election should the people wish it. But I would be foolish to resign and cost the people of Wemindji money for another election when this one was valid."

Some Wemindji residents complained about the short amount of time allowed for nominating candidates.

BY WILL NICHOLLS

Hughboy said this time limit was put in place because trappers and hunters were only in town for a short period of time. But he said people are beginning to realize that the old time constraints necessary to accommodate the trappers' and hunters' movements aren't as valid in today's Cree world. He said this by-law can be changed, but only by the people, not the band council.

Hughboy stressed that he has been unfairly critized. "No one has come in to talk to us and really evaluated what we've done in Wemindji." He said the council isn't perfect, but no person or entity is.

He said one of the council's accomplishments is tripling the value of the Sakami Eeyou Corporation in the past 10 years. The Sakami Eeyou Corporation manages the heritage money granted to Wemindji in 1979 as compensation for excessive water levels in the Sakami Lake reservoir.

Hughboy also said Wemindji residents have gotten free electricity for the last 11 years from a mini-dam built by Wemindji (flow-of-the-river style). This works out to about $5.5 million of electricity for the 170 houses. Potential exists for Wemindji to sell power to Hydro-Quebec in the future if residents give the band council authority to add two more mini-dams. Under Hughboy, Wemindji also got a trucking company, airline, an access road, mini-mall, arena, housing, a community center and other infrastructures. Given that monies from Sakami were used for these and other investments, it's money well-spent, said Hughboy.

ATTAWAPISKAT TAKES ON SUICIDE

BY ALEX ROSLIN

The Crees of Attawapiskat are fighting back against youth suicide.

"Something reporters miss is the potential of the community to do something for people in trouble," says Maurice Sutherland, a solvency-abuse worker in the community of 1,400. "They just talk about the problems. What we're trying to do is talk about solutions."

Attawapiskat, located 240 km north of Moosonee, is one of three First Nations communities that have asked the federal and provincial governments to do more to fight native youth suicide and fund community-based prevention programs. The deputy chief of Attawapiskat, Greg Shisheesh, told reporters that 87 young people have committed suicide in the 46-community Nishnawbe Aski Nation since 1986 and gasoline sniffing is rampant.

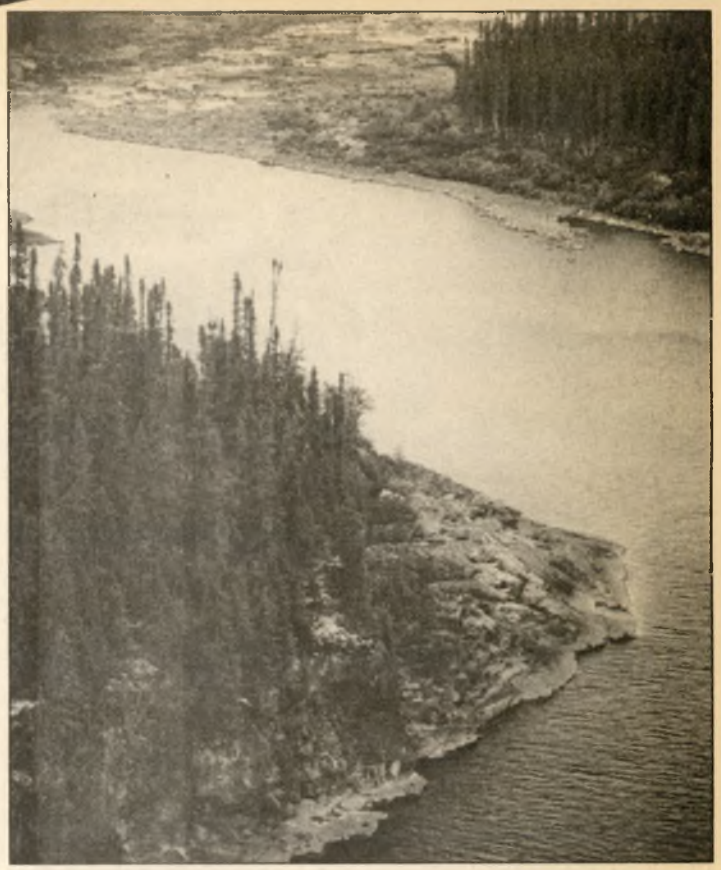
Sutherland said the problem of suicide in Attawapiskat stems from the residential schools, which only closed in 1972. "In the residential schools we were brainwashed, there was sexual abuse, a lack of communication between families, lack of teaching of parental skills. It wasn't the way we brought up our kids before."

He said most suicidal kids have problems at home and are early-age school dropouts who speak only Cree. Sutherland said the government has contributed by doing little about poor living conditions, a lack of housing and running water, high unemployment and inadequate recreation facilities for youth.

Sutherland called on the government to help Attawapiskat deal with suicide by funding the construction of a sports arena and solvency-treatment centre in the community. Now, the closest treatment is far away in Manitoba, which isn't helpful for youth who speak only Cree.

Do you have any thoughts, comments or suggestions for people thinking about suicide? If so, send us your ideas to The Nation, *P.O.B. 48036, 5678 Parc Ave., Montreal, H2V 4S8.*

Is this our land or what?



The Cree Nation has encountered several conflicts with Hydro-Quebec and the Quebec government. The signing of the James Bay and Northern Quebec Agreement has created many problems. It is supposed to protect our rights but is actually destroying our land, our culture and limiting our integrity to become an independent self-governing Nation.

Our ancestors who have lived and protected the land that we have inherited were people of courage, wisdom, knowledge of life and lived in harmony with all of creation. We as inheritors of our rich culture have the responsibility to defend and enrich our Cree ways for the next generations. In fact, we are too busy learning and practising foreign systems to realize that the governments have succeeded in institutionalizing our systems and assimilating us into mainstream society. What is happening to our Nation?

Before the signing of the James Bay and Northern Quebec Agreement we were considered as savages and our land a waste land. In 1975, when we were forced to sign the agreement, our rights were recognized, if we had any left!

In Section 2.1 of the Agreement it states that James Bay Crees hereby "cede, release, surrender and convey all their native claims, rights, titles and interests, whatever they may be, in and to land in the territory and in Quebec, and Quebec and Canada accept such surrender." Does this mean we sold our land and our culture for a few million of dollars? Was this the understanding that the people agreed upon?

The JBNQA created three different categories of land. Category III lands are lands that are exclusively owned by the government. Crees have no privileges whatsoever on this land. Category I and II are for the preservation of Cree culture and the economy. In particular, Category I lands are exclusively for the use of Crees. This category is the smallest of all categories. However, the government still owns all the land on Cree territory. Was this the understanding of the trappers?

This means that we only have jurisdiction over Category I lands, which does not even include the water near the communities. For Category II and III lands, forestry and mining companies can build mines and cut trees wherever they want without the consent of the Cree trappers. For example, in the region of Waswanipi all of Category III and II lands have been given to forestry companies for their exclusive use. These companies clearcut all or most of the traplines without the consent of trappers or the community. How could the trappers agree to this?

Presently, even when trappers inform the companies not to cut in certain areas, they continue to do so. Land was set aside for our culture and economy but is being clearcut and mined with no environmental assessments or Cree consent. What does this mean to the Cree Nation?

What is happening to our land, to our trappers and the disappearance of our trees, along with our culture? What can we do to protect out land, our culture and our nation?

Are we going to take the Quebec government and the forestry companies to court in order to stop the destruction of our land? If there is a court case, how much is it going to cost, or by the time the case comes to a verdict will there be any trees left? Do we have the right to withdraw from the agreement since the government is not living up to its promises or do we simply declare an independent self-governing nation and take whatever necessary action? What to do next?

BY CHIASK

Chiask is a Cree youth from Waswanipi.

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MAIN MARKET FOR SERVINOR WAREHOUSE "NOT HAPPENING"

CREE MONEY UNDER STRICTER CONTROL

New controls are now in effect on the cash-management system.

Members of the Board of Compensation created the new controls after Servinor withdrew $8.5 million from a bank account managed by the board without getting the board's permission. Most of the money was spent on a 67,000-sq-ft warehouse in Val d'Or that has already run into financial difficulties.

That will never be allowed to happen again. At a heated meeting in Val d'Or at the end of March, board members decided that Cree-owned companies can no longer spend money from the cash-management system on capital expenditures. Capital expenditures include buildings and big pieces of equipment. The money can only be used for operations.

Board members also put a cap on how much each company can withdraw under the cash-management system. From now on, no company will be allowed to receive over 75 per cent of its valid accounts receivable, or outstanding debts.

Under the cash-management system, Cree companies pool money in a joint bank account. When one of the companies has temporary cash-flow problems, it can borrow money from this account instead of going to the bank for a loan. The Board of Compensation manages $130 million in heritage funds granted to the Crees under the James Bay and Northern Quebec Agreement.

Board members asked fund managers to strictly adhere to the new rules so the Servinor situation won't be repeated.

Board of Compensation chairman Roderick Pachano, reached at his home in Chisasibi, did not wish to comment on the changes.

Servinor's $4.5-million warehouse, now a year old, was built on the assumption that the food wholesaler would become the main food supplier to Cree merchants. The warehouse was also supposed to serve several smaller markets—the Inuit, retailers in Abitibi-Temiscamingue and construction crews working on the Great Whale River Project.

But the most important market—the Cree merchants—hasn't taken off, according to Richard Brouillard, the controller of the Board of Compensation.

"One of the basic assumptions of building the warehouse was that all Crees should come into the project. That does not appear to be happening," he told *The Nation* last month. "If you take one of the basic assumptions out of it, you may have to look at it again."

Grand Chief Matthew Coon Come said that news is "disturbing."

"I know that prior to establishing Servinor there was general agreement among the entrepreneurs that we needed such a service—a regional food distributor," he said.

Told of Brouillard's statements, Coon Come said, "If that's what he's saying, it means the bands have backed out or are still maintaining their relationships with the old distributors." He added, "The only way it'll work is if local entrepreneurs support it."

BY NATION STAFF

GIVE ME SHELTER

Ottawa has coughed up $2 million less than Crees need to build housing in 1994.

Cree bands were hoping for 73 new houses, but are being given only $11.4 million, about 15 per cent less than they need. That amount is even $300,000 less than last year, despite rising building costs.

Based on cost estimates provided by each community, Crees need $13.4 million to build the 73 homes. Cost estimates vary widely from community to community. Whapmagoostui, which is hoping to get eight new homes, says they can be built for $150,000 each. In Wemindji, which is aiming for five houses, each one will cost $225,000. In Waswanipi, they'll cost only $120,000. The bands are being asked by Cree negotiators to review their cost estimates.

The Grand Council estimates that Crees need an extra 1,200 new houses to meet the backlog in demand. With a population of 12,000, the Crees have an overall total of 1,179 houses. This means there are about 10 people per house.

—Nation staff

GEE, THANKS

Remember Jean Chretien's much-publicized $2-billion job-creation program? Few people in this country need jobs more than aboriginal peoples, but natives are getting only one per cent of that money.

After the $20 million is divided up between the regions, native peoples in Quebec were left with $1.5 million. Of that, Ottawa says the Cree portion is $520,000, despite an unemployment rate of 50 per cent, according to Bill Namagoose, executive director of the Grand Council of the Crees. Namagoose chaired a meeting of band operations directors and treasurers in Montreal from April 5 to 7, where the job-creation fund was discussed.

Namagoose said that Cree band councils have put in bids to have job-creation projects funded under the Liberal jobs program. But the total value of these projects is $3.9 million—six times more than what Ottawa has set aside for the Crees. Federal officials are now trying to figure out which projects to fund.

Also discussed at the meeting in

BRIEFS CONTINUED ON PAGE 8

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Montreal was insurance, the police negotiations [see News, page 21], housing, tax issues, land registry and Cree citizenship records. Insurance doesn't seem like an exciting topic but the Chisasibi Band Council representive brought a touch of humour to the meeting by talking about flood insurance "just in case those dams break and we get relocated one more time."

Discussions included the concept of the Crees setting up a self-insurance fund in the future. The entire Cree nation loses on average two houses to fire each year. Training may be in the works for fire fighters in all the communities to bring down insurance costs.

Also, Mistissini and Chisasibi are to get new sewage systems. Construction is to start when the summer arrives.

—Will Nicholls

"Thanks to Crees"

Just when you thought most journalists in Quebec are a bunch of hopeless native-bashers, one magazine is making an effort to build bridges between Quebecers and aboriginal peoples.

In its latest issue, *l'aut'journal*, a monthly magazine catering to Quebec nationalists, denounces the Bloc Quebecois for "Indian Bashing" and praises Crees for alerting Quebecers to the flaws of their government's energy policies.

"Yet again, the Crees are far ahead of Quebec society," says an article in the April issue of the magazine, which has a circulation of 15,000. "By demanding the annulation of the 'shared' risk contracts [between Hydro and aluminum companies], they are the first to say out loud what many think to themselves and to show that we'll have to sooner or later come to terms with the enormous losses cause by these contracts.

"By showing that such a gesture wouldn't be any different than unilaterally opening collective labour agreements (a common practice of the PQ and Liberals), they have given a lesson to the most sophisticated lobby groups in Quebec.

"One day, when the great anti-aboriginal hysteria wave has passed, we'll have to give to Caesar that which is Caesar's. The Crees have rendered an enormous service to all Quebecers by considerably slowing the Great Whale project. It's thanks to Crees if today we've started thinking about energy efficiency."

—Nation staff

McKenna sorry for comment

New Brunswick Premier Frank McKenna has apologized for a remark he made about native women, suggesting they all look alike.

While addessing law students in Windsor, Ont. in late March, McKenna described a case he handled when he was a young defence lawyer. An aboriginal woman was charged with bootlegging but McKenna believed the arresting officer would not be able to pick the woman out of a group of native women because "when I went on to the reservation, I realized that everybody I met looked exactly like her." When the case came to court, McKenna sat the woman in the middle of a group of native women. The officer couldn't identify her and she was acquitted.

CONTINUED ON PAGE 9

PQ critic contradicts David Cliche on First Nations

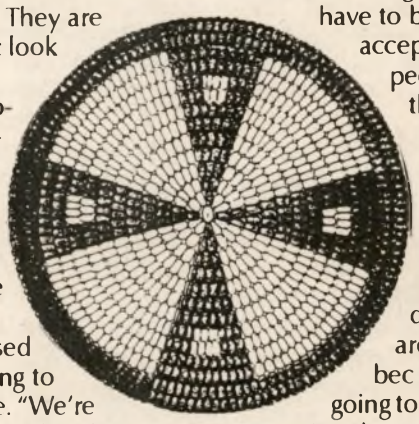
The Parti Quebecois's two chief native-issues spokesmen are publicly bickering over where the party stands on native issues.

David Cliche, the party's special liaison person with First Nations, told *The Nation* last month he opposes the Great Whale River Project. "Personally, I don't see a need for Great Whale for years and years, if ever," he said. "We would not go ahead with Great Whale just for the sake of going ahead with Great Whale."

But Denis Perron, the PQ's native affairs critic, contradicted Cliche in an interview. He praised the proposed Great Whale project and said an independent Quebec would be able to push through hydro-projects even more quickly than now. "I hope the negotiations go as fast as possible. I hope it [Great Whale] will be done as soon as possible. That means jobs not only for white people but also for the Crees."

Asked if an independent Quebec would be able to get hydro-projects done more quickly, Perron said: "I would think so."

He also criticized the Crees for their lobby campaign against Great Whale. "I think Crees are going too far especially with the announcements they make in the States and around the world. They are trying to make Quebec look bad."



Asked about the apparent contradiction between his views and Cliche's, Perron answered: "That's his problem. He doesn't speak for the party. He speaks for himself."

Perron also promised that natives have nothing to fear from independence. "We're closer to natives than the Liberal Party. We don't spit on natives. We talk to them and we get along with them pretty good. I've got friends in the Cree nation."

He also said he favours the Sainte-Marguerite-3 hydro-project, which is in his riding of Duplessis on the North Shore of the St-Lawrence. Asked whether he disagrees with the way the Bloc Quebecois has attacked the Mohawks over cigarette smuggling, Perron said, "No, not at all. The laws of the federal government and Quebec have to be respected. If we don't accept contraband for white people, why should we for the natives?"

Perron agreed with one thing Cliche said—that aboriginal peoples can't leave a sovereign Quebec. "I recognize they have that right, but I don't think white people are ready for that. If Quebec becomes sovereign, it's going to be a hell of a lot easier to negotiate because there won't be two, three or 11 levels of government. We'll probably get along a lot better."

The Nation has asked for an interview with PQ leader Jacques Parizeau, but his office said he wants to hold off until the party officially announces its aboriginal platform to the public.

—Alex Roslin

CONTINUED FROM PAGE 8

The Premier later apologized, saying he had no idea his remarks were considered offensive. McKenna is also the province's minister responsible for the status of women.

—Nation staff

LEUKEMIA LINKED TO POWER FIELDS

A major study funded by Hydro-Quebec, Ontario Hydro and a French utility has found a link between the magnetic fields generated by electric currents and leukemia among utility workers, reports the *Gazette*.

"We believe our results speak for an association between occupational exposure to magnetic fields and at least one type of leukemia," say the authors, led by Dr Gilles Theriault of McGill University.

The study adds to mounting evidence of a cancer risk caused by magnetic fields, but the link isn't conclusive, say the researchers. The study was released March 30 and looked at the health of 223,000 utility workers. A study in 1979 found that children living near high-current power lines had an increased risk of leukemia.

Workers with above-average exposure to magnetic fields were three times more likely to develop acute myeloid leukemia than less-exposed workers, the study found. Acute myeloid leukemia is one of the most common forms of leukemia among adults.

The study also found more brain cancer among workers exposed to high levels of magnetic fields. But because of the small number of cases found, the results are not considered statistically significant.

—Nation staff

NEW YORK DEAL KILLED

The New York Power Authority confirmed on March 29 that it will not buy $8 billion worth of power from Hydro-Quebec. NYPA was acting on the recommendation of its new president, David Freeman, who suggested on March 2 that the New York state utility shouldn't buy the power.

"We don't need the power, the price is too high and there are unresolved environmental questions in Quebec," said a statement from Freeman on March 29. The contract would have provided New York State with 800 megawatts of power starting in 1999.

Just a few days later, Consolidated Edison, a utility which serves New York City, backed away from an agreement to buy an estimated $2 billion worth of electricity from Hydro-Quebec. Con Ed notified some of its shareholders that it had agreed to put off for 18 months any decision on the 780-megawatt contract. If New York still faces huge power surpluses in 18 months, financial analysts told the *Globe and Mail* that Con Ed is unlikely to proceed with a 20-year contract with Hydro-Quebec.

—Alex Roslin

MEXICAN NATIVES REJECT PROPOSALS

Indigenous organizations in Mexico have rejected the government's reform proposals, saying they don't go far enough. The Mexican government made the proposals after negotiations with the Zapatista National Liberation Army, which led an aboriginal uprising in January.

"We deeply worry that we don't see a real intention to provide solutions that will lead to fundamental changes in the relations between Indigenous peoples and the nation-state," said a declaration signed by 77 aboriginal organizations. The groups met in early March to discuss the government's response to demands for social change put forth by the Zapatista rebels.

The aboriginal groups said Mexico's government still holds on to an "ethnocentric conception of democracy, which has excluded Indigenous Peoples," and "is reluctant to modify the neoliberal economic model which has been precisely the cause of conflicts in Chiapas [the area where the rebellion started]."

"The government has not understood anything significant from the Indigenous rebellions in Chiapas, nor about the solidarity which has awakened, nor the demands for autonomy from Indigenous peoples of the nation," says the three-page declaration.

—Nation staff

OMBUDSMAN WANTS "MODERATION"

Quebec Ombudsman Daniel Jacoby said some editorialists at Quebec newspapers are writing "veritable hate propaganda" against aboriginal peoples.

Without naming names, Jacoby pointed the finger at "certain editorialists." He said they might exercize "more moderation."

The comments came during a forum organized by the Quebec Federation of Professional Journalists.

"I don't accept that there aren't two points of view in editorials," said Jacoby. "In Quebec, there is a risk it will become very serious if the politicians, editorialists and journalists don't show more moderation."

—Nation staff

Chisasibi Kung Fu

The Chisasibi Shao-lin Kung Fu class drove to Montreal for the seventh edition of the Montreal International Karate tournament on April 9. It was held in Longueuil, at CEGEP Edouard Montpetit.

The day started with the competitors showing their form with *katas* (choreographed moves). Then on to combat. There were 400 participants from Canada and the U.S..

It was their first tourney and they hope to learn from this experience, said instructor Jean Lauzier, who works for the Cree Health Board. This is their second year of classes, and Jean is hopeful that he can follow through with this project. He isn't sure how many years he will be in Chisasibi but he hopes the advanced students will continue teaching when he is gone. Like hockey and basketball, he hopes kung fu will become a fixture in the community.

Next time, they hope to go to a kung fu tournament as opposed to karate, and they want to fly next time.

—Text and photos by Ernest Webb

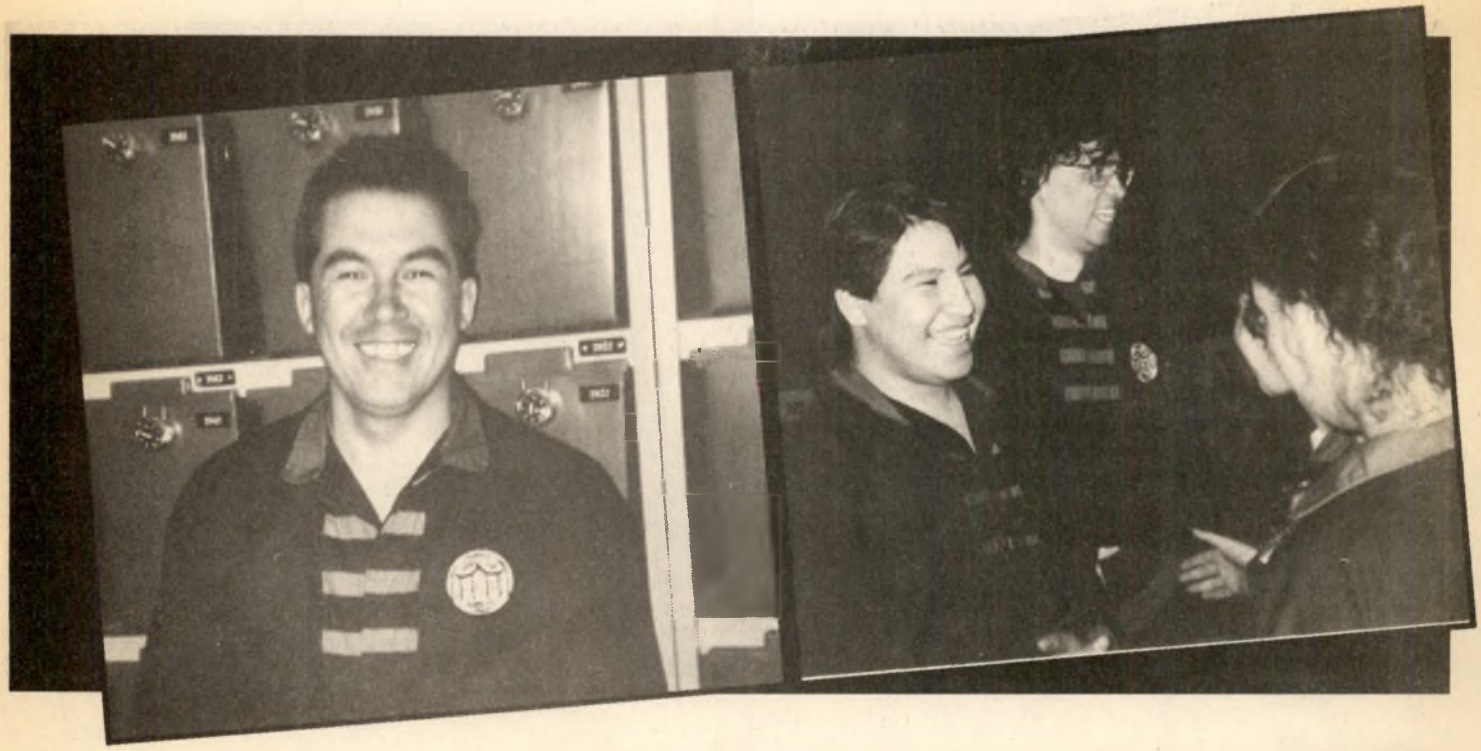
Enter the dragon

INSTRUCTOR
Jean Lauzier

STUDENTS
Adam Gates
Elvis Weapenicappo
Edward Nine O'clock
Leslie Herodier
David Sam
Joel Benjamin
James Sealhunter
Samuel Sealhunter
Timmy Herodier
Dale Herodier
Christopher Herodier Jr.
Meriam Elmenssoufi
Amanda Sam
Melanie Lameboy
Chantale Senechal
Alexis Doucet

WINNERS

Adam Gates:	2nd Form (medal)
	3rd Fight (plaque)
L. Herodier:	3rd Fight (medal)
A. Doucet:	Lourd Kumite
	Kata 3rd place
M. Elmenssoufi:	
	3rd Form (medal)



TWENTY QUESTIONS

Hunting and poaching: what's the difference? When you hear someone ask this question, you know that he or she either knows the difference or is just plain naive. I have compiled a list of questions with three possible answers: hunter; poacher or both. To answer the question, just write H for hunter, P for poacher, or HP if you think the answer applies to both hunter and poacher.

1. Someone who knows gun handling well.
2. Someone who respects hunting seasons.
3. Someone who sells meat for money.
4. Someone who shares their catch of the day with others.
5. Someone who hunts on another one's trapline with permission.
6. Someone who hunts in an area not familiar to them without a companion who does know.
7. Someone who hunts at nighttime.
8. Someone who kills animals for enjoyment, not for food.
9. Someone who kills a beaver in the summertime.
10. Someone who kills flightless geese.
11. Someone who gathers eggs.
12. Someone who does not clean up after the kill.
13. Someone who kills more than their share.
14. Someone who uses gill nets.
15. Someone who hunts in the spring.
16. Someone who hunts all day and kills nothing.
17. Someone who leaves their snare wires out and never checks them, or only once in a while.
18. Someone who uses corn or bait to attract geese and other wildlife.
19. Someone who uses electronic or recorded wildlife sounds to lure their game.
20. Someone who spends time in jail or prison.

Answers

1. **HP** Most hunters may know the proper handling and use of guns, but some may not. The same thing for poachers.
2. **H** Hunters respect seasons related to the animal they are after. Poachers do not.
3. **HP** Although most good hunters know that the selling of wild game is illegal, some do it. Some hunters get caught and pay the consequences. Although the poacher is not generally considered to be a seller of wild game meat, poachers do hunt for wild game as food. Some poachers hunt only to sell as much as they can. Some poachers do not even take the meat, sometimes taking only a small item such as an antler or horn, the gall bladder of bears, the roe of a herring or sturgeon and leaving the rest to rot.
4. **H** A good hunter does not waste food and shares his food with others if their family cannot consume everything. It is also *good* to share with others.
5. & 6. **H** If the hunter is someone who can hunt all year round such as a Cree of Quebec, it is still in bad taste or contempt of others' traditional hunting grounds as they may have plans for the area of which you know nothing, such as a moose which has been there all winter long and has been left undisturbed by the family living on that land. It is always wise to check with the family that

lives there and advise them that you will be going there or *get permission*. It's always nicer of you to ask first.

7. **P** Generally, hunters do not hunt at night. Poachers do.
8. **HP** Some hunters kill for enjoyment but most good hunters respect the lives of the animals which they kill or harvest, and generally the poacher does not, otherwise they wouldn't poach. Some legitimate outfitters sell hunting packages for the sportsman and sports hunter. Most poachers kill for money and offer their services to the hunter who enjoys hunting.
9. **P** It does not matter where you are, killing beavers out of normal season is prohibited by law, except on occasions where the beaver is destructive (flooding highways, for example).
10. **HP** It depends where you are, such as the far north where geese leave shortly after getting their flight feathers back. Generally, hunters do not kill flightless geese but poachers certainly do—to get as many as possible.
11. **H** The hunter knows the difference between an egg that is edible and eggs that are not. Poachers generally do not gather eggs except for rare birds of prey which are smuggled out of the country and sold to rich customers abroad.
12. **HP** Some hunters are sloppy and do not care for the remains of a kill, leaving the hides or intestines lying around anywhere and everywhere. A good hunter cleans up the mess afterwards so as not to attract flies, scavengers and unwanted bacterias. Poachers generally do not have time to clean up because they have to get out of there in order to avoid getting caught!
13. **HP** Some hunters kill more than their share and generally share their good fortune with others who haven't the same luck as them. Poacher's motto: kill as much as possible to make as much as possible.

14. **HP** Good hunters use gill nets when harvesting is the intention and motive. Poachers use gill nets to get as much as possible, again with the intent of profiting from their activities. Ever see a poacher eat all his catch or share it with others for free?

15. **HP** In general, First Peoples are allowed to hunt year-round for their own consumption. Hunters who are regulated by seasons are not allowed to hunt in the spring, as it is usually gestation period for many species of wildlife. Fall is the traditional hunting period for hunters other than the First Peoples.

16. **HP** If poachers were to have good luck at all times, they would decimate wildlife everywhere.

17. **P** No matter who you are, leaving your snares out and not checking them is considered to be poaching because of the senseless and needless killing of animals. Hunters generally do not leave their snares out.

18. **HP** Using lures or bait not indigenous to the area is a practice normally confined to the poacher, but hunters use the same techniques, unknowingly upsetting the feeding patterns of wildlife if repeated over the years. The land can support only so many and introducing a new source of food to wildlife will only create a dependency of the wildlife to your offerings. This happens usually to animals in touristic areas or farm areas. Urban geese never leave the cities, for example, and never ever learn to migrate north and south due to the abundance of food and loss of flight patterns over the generations. That is why it is wise not to kill the leader of a flock of geese as that goose is teaching his family the migration routes. Using this practice will ensure the return of geese over your land.

19. **P** It is illegal to use prerecorded or any electronic means to attract your game. Use of robotic or mechanical decoys is also illegal. Traditional methods are more practical and fair.

20. **P** Hunters get to hunt again over the years because they practice common sense.

If you did not know the answers to these questions contact an elder or your local Cree Trappers' Association representative, game warden or the Ministere de Loisir, Peche et Chasse.

BY SIDNEY SNOWBOY ORR

Free Verse

BY JOHNNY LOON

As I step out
into the new
daylight.
I see life.
I see the red sun rise,
I see the air moving,
I see nature moving,
and I see people.
I can see everything
on this Mother Earth
having life.
But most of all,
the sun comes out
for life everyday,
to start a new day.
That is how I feel.

Dec. 1, 1993

Experience & Adventure

I am going to write about my experience travelling by boat to the bush. This story i about how the motor broke down and how I reacted.

First of all, my two brothers, Matthew and Sandy, and his wife Nelly, and I wen camping on Lake Albanel. We went hunting for ducks on the lake. We killed some anc went back to our camp. The next day Matthew didn't feel too good. He returned tc Mistissini. He told us that he would be back early next morning.

That afternoon Sandy, Nelly and I went to check our fish nets and hunt ducks for a while. When we were done with the fish nets, we went hunting for ducks. We didn't see any because it was too windy. So we went very far up the lake. Then we gave up looking for ducks, so we started heading home. As soon as the boat was travelling at full speed, the motor just stopped without any warning. I almost fell into the water because I was in the front of the boat looking for ducks. I just laughed and sat back on the seat.

We tried to get the motor going but it wouldn't start. We checked to see what was the problem. We didn't know what was wrong with the motor. The wind was getting stronger and we were in the middle of the lake. Sandy said to paddle to the nearest island. We tried, but the wind slowed us down and as soon as we stopped paddling, the wind swept us back. We were kind of tired. Sandy said, "Let the wind take us where it wants to go." We went straight to an island and stopped on the island.

Sandy tried to fix the motor while I built a fire. He couldn't fix the motor, and his wife Nelly began to panic. I wasn't scared, despite the fact that we were far from our camp and alone on the island. I just got hyped because it was a brand new experience for me. I knew that the forest was made for mankind. I knew that I would not get lost. We slept on the island for the night.

The next day we paddled back towards home, and an idea came to me. My idea was to make a sail. We rigged a sail and the wind took our boat a little faster. We saw American fishermen who didn't care to help us but tugged us a kilometre or two. Three different boats towed us at different times. The third boat to tug us had two old fishermen aboard who wanted to go home to the main camp, which was near our camp. We told them where it was located and they took us with them. Finally, we got back to our camp, but Matthew was still across at the main camp. We packed our stuff and paddled across, and went back to Mistissini.

For my conclusion, whenever you get lost or stuck somewhere, don't panic, because you can survive if you have faith to make it back. Everything you see in the bush you can use as a tool or something. That is what the elders used to tell me; that the woods were made for mankind's survival. *Nov. 25, 1993*

BY JOHNNY LOON

Geronimo: An American Legend (ga nan by wed)

First the good news. The title role in the film *Geronimo: An American Legend* is played by an honest to goodness Native American, Wes Studi, who played the villainous Magua in *The Last of the Mohicans*. It also has one of the most memorable entrances of a lead character in movies since *insert your favourite movie here* (remember Marlon Brando's first appearance in *Apocalypse Now*?)

A friend with whom I went to see *Geronimo* described it as "spine-tingling." Not in so many words, or English words for that matter, but you know what I mean. The film has some great action scenes, good performances by Robert Duvall and Gene Hackman, was nominated for an Academy Award for its sound (what?) and the soundtrack is by none other than Ry Cooder (Crossroads). But it doesn't even attempt to tell the whole story of Geronimo.

There is no mention of his early or later years. Too bad they only concentrated on the most sad and violent part of his life.

An interesting anecdote I read about Geronimo told of the time he was performing in a wild west show long after the Indian wars, when he spotted a former officer of the U.S. Army in the audience who had betrayed him. Geronimo, never one to forget a wrong committed against him, jumped off his horse and lunged at his former enemy. The audience, thinking it was part of the show, broke into applause and cheers. Geronimo had to be physically restrained. I guess he never lost his fighting spirit. Scenes like this would have given the movie a much-needed lift.

Anyway, the film also contains subtitles which can be hard to read when viewed on the standard-sized TV screen. Jason Patric's southern gentleman accent I found just plain annoying. But what can you expect from Hollywood, right?

Comparisons with *Dances With Wolves* are unavoidable here. It's not as good, although the film has some humorous moments, black though they may be, such as when the U.S. cavalry rides into an Apache village that had been burned to the ground and its natives massacred, and one of them asks who might be responsible. Gene Hackman's character replies, "Must have been Texans, lowest form of whiteman."

Geronimo: An American Legend is supposed to be the true story of the leader of one of the last group of Native Americans to resist the government's implementation of the reservation system in the United States. Geronimo or Goyakla (He Who Yawns), as he was known among his people, was the war shaman of the Chiracahua Apache who led the last band fighting to get their land back against the U.S. army in the late 1800s. His band was 150 strong to the U.S. army's 5,000 if you can imagine.

Geronimo's tale deserves a much better treatment. Next time, if there is a next time, why not have natives produce, direct, write and star in it? As long as (God forbid) Lou Diamond Philips, Burt Reynolds or Cher aren't involved. Maybe Alanis Obomsawin could direct it!!! Just a thought. The movie isn't as bad as I make it out to be and the maker of the film meant well, so if you get a chance to see it on the big screen and only on the big screen, don't miss it. It's "entertaining." It's very educational. Not!

BY LIEN DNOMAID

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INTERVIEW

Cree health report card

Cree health and social services are at a critical stage. Budget cuts are looming and there is a high turn-over rate due to the large number of non-Cree professionals. Also, there is the challenge of getting a more Cree approach into the health care system.

James Bobbish has guided the Cree Health Board through these challenges since last September, when he became executive director responsible for administrative services at the health and social services board. Fresh from attending the opening of Ouje-Bougoumou's new health clinic on April 8, Bobbish spoke to *The Nation* about the challenges ahead.

BY ERNEST WEBB

***The Nation*: What expectations did you have coming into this job?**

James Bobbish: I knew there were a lot of challenges being a person from Chisasibi and also because of the high profile the Cree Health Board has in the community and the expectations of the communities being served and my knowledge of the situation by being close to the Cree organizations. I understood the job was going to be a real challenge.

Do you enjoy the challenge or has it become frustrating as it went on?

The nature of the job is challenging to start with and it would depend on people's personal outlook and commitment as to how they would deal with those challenges. Some people would find it frustrating. I think I've been around enough of the types of jobs that require responsibility and the need not to overreact to situations. There are a lot of what people would consider surprises and unusual situations in a job like this.

What was your perception besides it being a challenge? Did you come in saying you were going to make all these changes and then found out it wasn't actually like that?

First, I came in with a sense of challenge but also at the same time I still think there is a need for some real changes with the organization. I would say not only with the organization, but with people's approach and in how the communities deal with their own responsibilities in terms of health.

I think one of the first things we had to deal with is stabilizing the administration because there had been quite a few departures within a very short time. Also there was a need to control expenses. Those goals are still there and I think we have put in some stability.

So now that you have some stability, what are your goals for the future?

It was stabilization on a short notice, but there is still a need for development. We figure that to be a real challenge because the government policy at this time is going for some very significant cuts in the budget and as a developing organization we feel we're not able to keep developing if we have such cuts in our budget. There has to be a stand not only by the board, but by Crees in general as to how they will deal with these new government policies.

When we look at health care, the Crees as a society had their own way of dealing with health problems. How do you keep a Cree perspective within an organization that big?

At this point, it's very hard to do things based on a Cree perspective. But certainly that perspective is there because we hear it all the time from the communities and individuals. The system was set up in the South, and we're starting to realize that those policies that are developed and given to us without a community-based approach are not successful to a large extent. We feel there has to be a look at what we would consider to be a Cree approach to giving health and social services, which would call in the social and cultural perspectives.

But if you were to ask me today what is the Cree approach, it would be very hard for me to answer because we need input from the communities and Cree Nation.

The government at this time is going for some very significant cuts in the budget

You mentioned that the Cree Health and Social Services Board is at a critical point in its development. Does that mean the current system is not geared to providing the services people need in the communities?

We're facing some very serious concerns by the communities because they feel we

INTERVIEW

...with James Bobbish

are not responding to those needs. About 98 per cent of our professional staff is non-Cree or non-native. These people are competent in their own right and that's why we hired them in the first place. But the manpower is stretched to the limit, and we have a lot of people who are doing lots of duties beyond what they would normally do.

So if you were to make changes in how the services were delivered, would the present budget cover it?

With the present budget, we have been making some modifications to how we structure our service. But to be honest, there have to be additional resources.

What are the guarantees in terms of the budget in the James Bay Agreement? Is it indexed to inflation?

The budget itself is a very serious consideration for us. In the James Bay Agreement, there are no specific provisions that say what we're supposed to have from year to year. We've done a calculation which takes into account what should have been the starting base of operations and the indexation. We found we are about $10 million short of what we need to operate.

Do you reach an agreement with the government on a year-to-year basis?

There is no agreement about the budget on a year-to-year basis. The budget is decided by the government and we actually have to wait for them even shortly after the fiscal year begins to see what we're going to get. If they tell us we have to make some cuts in various sections of our budget and we say we can't afford to live with that, then they say we'll wait until you're finished with that exercize. Otherwise, the whole budget process doesn't move and the money is not released.

So what would you like to see in terms of year-to-year operations?

I think if we as the Cree people say we want to establish our own system of health and social services, we would have to do a very in-depth exercize of what are the needs, based on a good understanding of the health and social services situation in the Cree communities. And from there, I think we would be able to come up with a good calculation of the required resources.

There has to be a stand not only by the board, but by Crees on these new government policies

I think also we would have to get away from a strict calculation of indexation that is exercized in the more southern regions, because the cost of living in this territory is much higher than down South.

Is it more expensive to provide health care per capita in the North?

I would think it's much more expensive to provide health and social services in the North. A lot of the costs are related to transportation which you would not find in places where there are specialized centres close by. We rely on emergency medevacs or even transportation from airport to airport. And then there's the added dimension of having to evacuate people from their hunting grounds.

Also, staff hired from the South has extra benefits because of the isolation.

Is it tough to get some people to come up North?

We're having difficulty recruiting people for several reasons. I know some people have declined to work for us because our lodging facilities were not adequate. And there are some people hired who would work well in another situation, but cannot get accustomed to living in places like the Cree communities. So it takes them a few weeks or sometimes even months before they realize that they'd like to go. There is a high turn-over rate for our staff, and there are additional costs related to that because we have to do a lot of recruiting, and that costs a lot of money.

So what would you say to a student reading this who was going into health?

I would say there are lots of opportunities, especially in the professional fields in health and social services in the Cree communities. It doesn't mean that when they do have those jobs, it would be easy. The nature of the job is very tough and the demands are high. It needs commitment. I don't think it's only because a person is Cree that they are able to meet all the requirements of the work.

But by and large, I think to come up with a system in the future, more people will have to enter educational fields in the health and social services area. This would lower the turn-over rate. There would be a closer social and cultural understanding of clients. And also, the living costs we pay right now for non-natives would not be as high.

When you talk about Bill 120 [Quebec's recent health and social services reform], what came out of the meetings with the board of directors?

We have discussed the question at the last two board meetings, and our primary concern is that we don't feel the Crees should be stepping into a new realm of legislative conditions before we have fully answered what are the government's obligations under the James Bay Agreement.

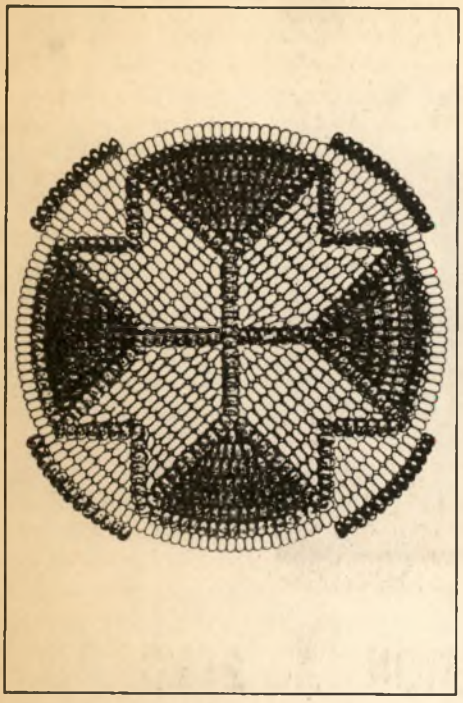
Are you going to be affected negatively by this bill?

If they don't take into account the level of services in the Agreement signed in 1975, we would have to rationalize our budgets before our organization has become fully

CONTINUED ON PAGE 18

INTERVIEW

...Bobbish talks health



CONTINUED FROM PAGE 17

mature. To become mature, it will take another 10 or 15 years because of the high ratio of non-Cree to Cree staff.

Also, the legislation would make it very tough for us to get into the exercize of establishing what are the social and cultural aspects of health and social services for the Crees.

There is only one person in the planning department and one person in human-resource development for the whole Cree Nation. Where would you like to see that going?

The board would like to see the planning department have at least five or six people, and at least five or six people in human-resource development.

Just because we have a small number of people in the organization and the population doesn't lessen the overall responsibilities on the services we have to deliver. The whole spectrum of needs is there.

What are your priorities for the next little while?

First of all, in order to do things effectively, you need adequate staff. For us that is the main issue so we can get the major establishments we would like to see in our territory, like rehabilitation services for person with intellectual or physical difficulties.

We also need to establish programs such as mental health, service centres for the elderly and a more comprehensive drug and alcohol program. We would also like to see a centre for the youth in the territory.

We are talking about the possibility of incorporating some traditional medicine into our programs, and we are concerned at the same time about adequate medical and dental manpower in the territory.

So there is a lot to consider. But it starts with having a solid organization.

We are still a few steps away from getting an understanding of how to do that, considering the rationalization the government is putting in place right now.

Worried about missing an issue of *The Nation* while you're staying in Montreal?

***The Nation* is now available in three locations in Montreal:**

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Native Friendship Centre
3730 Cote-des-Neiges
Tel.: 937-5338

Grand Council of the Crees
1 Place Ville Marie
Suite #3438
Tel.: 861-5837

THE NATIVE GENERATION X BAND

The Check Is In The Mail
by 7th Fire
Distributed by First Nations Music Publishing
(3015 Kennedy Rd, Unit #10, Scarborough, Ont., M1V 1E7)

When I first heard 7th Fire, it was during the summer of 1990. Remember that year when the Mohawks held an entire country spellbound as they blockaded their lands? Native pride was on fire in everyone's heart.

The sounds of 7th Fire were perfect for that summer. Songs like "Colonial Attitude" and "Buffalo Jump" (referring to the infamous Indian Affairs program that was designed to make living conditions so bad on reserves that aboriginal people would move off and become assimilated into the mainstream society; could this be why conditions are so bad on reserves?... but I digress) were a godsend to radio shows like *Indian Time* on Montreal's CKUT Radio.

Not only did the lyrics have relevance but the music was awesome. A blend of traditional native, funk, reggae, rock and even punk is the unique sound 7th Fire.

"The Check Is In The Mail" is their first single and talks about the welfare system and First Nations people. It's a strong song, but my personal favourite on the album was "My Home." Why? I just liked it.

By the way, in case you didn't know, the name of the group is taken from an old native prophesy that foretells the coming of the whiteman (4th Fire), and says that after this there will come a time when the aboriginal people of this continent shall lose their land, their rights and their pride in a great struggle (5th fire). A time when despair and suicide would begin leading to youth turning away from traditional practices and our traditional religions (6th Fire).

Traditional aboriginal religions were persecuted by the British and Canadian governments. This would go on until the seventh generation. The seventh generation (7th Fire in the prophecy) would see a resurgence of pride in ourselves and we would begin to set things right. We would return to our culture as a basis for our lives and we would walk the sacred path chosen by the Creator for us once again.

7th Fire is the right name for this band. You hear the pride and anger in their voices and instruments. You can also hear the hope they have. Give this album and the earlier releases a chance to slide into your life. You won't forgive yourself if you don't.

BY WILL NICHOLLS

GRAND COUNCIL ANNOUNCEMENTS

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Grand Council of the Crees (of Quebec)
Grand Conseil des Cris (du Québec)

ᐃᓕᓴᐤ ᑕᕆᔨᒋᓱᐧᐊ
CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

THANK YOU, CREE CONSTABLES, FOR A JOB WELL DONE

The Cree police have for years patrolled our villages and helped deliver security services to the residents. They have done a remarkable job through personal commitment and team work.

Few people know that this has been accomplished over the years on very low budgets. Cree police officers are paid less than their provincial counterparts, have to work longer hours, have fewer constables to help, have less access to training and are underequipped.

Here are the facts:

POLICE STATISTICS

	Population per police officer	Policing cost per person
Northwest Territories	230	$730
Yukon	230	$651
Ontario Native Police	182	–
Cree Police	476	$156

The Grand Council of the Crees (of Quebec) has now approached Quebec and Canada to correct this discrimination against the Cree constables and against the Cree people. We must all give our support to them so that we can see them through this period of difficulty.

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NEMASKA DOESN'T BREAK RANKS

CREE POLICE DEPARTMENTS UP AGAINST THE WALL

BY WILL NICHOLLS

Police in the Cree communities have been without funding since April 1, 1994.

Negotiations with Ottawa and Quebec on funding and police reform broke down on Feb. 15. Cree negotiators felt the talks weren't going anywhere because the government representatives were limited by a narrow mandate.

"We all worked really hard to come up with the best proposition that would adequately represent the needs of the Crees in regards to police services. The deal was the best thing we've ever tabled but Canada and Quebec came with an inferior mandate," said Mistissini Chief Henry Mianscum, who sits on the Cree negotiating team on police reform.

"I think they expected the Cree people to give in to their take-it-or-leave-it position. The federal government wasn't well prepared, they sent a former recreation director who didn't seem to know anything about the Cree policing system, its needs or our concerns."

Funding arrangements for Cree police expired March 31. Since then, the band councils are being forced to pick up the tab on the expectation that the money will be reimbursed by Quebec and Canada upon conclusion of the negotiations.

In the negotiations, Crees wanted police officers recognized as having the same powers as other city police in Quebec and having greater jurisdiction in Cree lands. They also sought a threefold increase in the number of officers, from the present 20 to 60. They also wanted funding increases to pay for the extra officers.

During the negotiations, Nemaska was approached separately by government representatives. Instead of the two constables that Nemaska was offered at the table, they were told they could have three if they were willing to break ranks and sign a separate agreement immediately. The Nemaska band refused to negotiate on its own, saying they weren't about to fall for the old government tactic of divide and conquer.

"I guess that's an indication that the governments don't approve of a united Cree effort to make a comprehensive police force, a better structure to enable us to bring the police up to standard," said Chief Mianscum. "We are fortunate that Nemaska didn't swallow the bait. I'm sure they [government] would have sweetened the pot for a few by minimizing elsewhere."

Chief Mianscum criticized Ottawa and Quebec for failing to live up to their promises on policing in the James Bay Agreement. "There has been only a partial implementation of the James Bay and Northern Quebec Agreement to date. The governments have refused to fulfil their end of the deal. We are united in this matter."

The police negotiations were discussed at meetings of Cree leaders in Montreal from April 5 to 7. There was also a joint meeting of chiefs, chief constables and Cree negotiators on March 30.

Quebec was ready to meet some of the Cree demands such as recognizing Cree police as regular municipal police and giving them increased jurisdiction. Quebec will allow all Cree constables to be sworn in for all Cree communities, and they would have full jurisdiction in all Category 1A and 1B lands, plus would be able to arrest, pursue and investigate suspects throughout Quebec. Constables would also be able to patrol Category II lands, and respond to calls on Category III lands. Ottawa was also ready to give Cree constables some jurisdiction over off-shore islands, pending talks with the Northwest Territories.

But talks stalled on the key issue of numbers. Quebec offered to fund only 31 police officers—one for every 387 Cree people. This falls "far short" of the need in the Cree communities, says a report on the police talks by the Grand Council. For comparison, the Northwest Territories has one officer per 250 people.

In the report, the Grand Council recommends that "additional political and legal pressure" should be put on both levels of government if an agreement isn't reached quickly. The Grand Council also recommends that "the Cree Nation should indicate publicly its intention of setting up its own independent Cree Peacekeeping Force to exercise police jurisdiction and authority throughout the James Bay Territory." This force would not be implemented immediately since Cree constables are busy enough as it is, but this would be a long-term goal.

The Grand Council also says it would support a one-day work-stoppage by Cree constables to protest the stalled talks.

BOOKS

THIS STORY OF A HISTORIC JOURNEY IS A MUST-READ

Voices From The Odeyak
by Michael Posluns
1993, NC Press Ltd. (Box 452, Stn A, Toronto, Ont., M5W 1H8)

If you read one book this year this should be it. If Cree schools are looking for relevant books about the recent history of the Crees, this is one for your students. If you ever wondered about why the Crees went to the United States to battle Hydro-Quebec's proposed Great Whale project, then read this book.

This book tells of the joining of two peoples, the Cree and the Inuit, and how they built the Odeyak, a combination canoe and kayak, to combat a threat to their livelihood. It contains the history of not only this trip but the events leading up to it and what happened afterwards.

When one reads *Voices From The Odeyak* they will be amazed that this trip was not only successful but that they made it to New York.

The boat was hand-built by an Inuit boatbuilder named Billie Weetaltuk. Dogs had to be imported from the Inuit community of Povungnituk as none were available from Whapmagoostui or Kuujjuaraapik. For some reason still unknown, the RCMP in the 1950s came into Great Whale and shot all the dogs.

The Odeyak was then taken by dogsled to Chisasibi where it was greeted by the entire community. The long trip to New York had begun. You will meet native Nations and individuals who helped the 60 odd travellers.

To say that this was a difficult trip is not an exaggeration.

This book takes you into the many different worlds that affect our people—the legal, the media, southern societies, the political, the grassroots movement, the historical and the land as seen through the eyes of our elders. While it doesn't give you the complete picture, it is the closest thing I have found to it.

As a person with a voracious appetite for reading, I fully endorse and recommend this book to you. You will find it enjoyable to read. What could have been a boring book on the logistics of the native opposition to the proposed Great Whale Project is saved not only by the author's great style of writing, but by the voices from the Odeyak—the Cree and Inuit people.

—Will Nicholls

MEDIA

MEDIA HAS FAILED NATIVES: SAULNIER

Journalists have failed aboriginal peoples, says Alain Saulnier, president of the Quebec Federation of Professional Journalists.

"We have done our jobs badly. We should review our work as journalists."

Saulnier pointed to a recent survey by *La Presse* that found that 52 per cent of francophone Quebecers believe that their quality of life is worse than in native communities. "This survey is revealing. It shows we have failed," he told *The Nation*.

Saulnier ignited a debate at a recent conference of Quebec journalists by taking the media to task for its biased coverage of native issues. Joining him in criticizing the media was Quebec Ombudsman Daniel Jacoby [see Briefs, page 9].

Saulnier said Quebec reporters fall into one of three categories: journalists who do their jobs well; those who by ignorance use racist stereotypes; and those who are openly bigoted and use "racist hate propaganda." As an example of a journalist who falls into the third category, he pointed to CJMS radio host Gilles Proulx, who regularly links Mohawks with criminality and calls for an armed invasion of Mohawk communities.

Saulnier hoped that his criticisms would marginalize media figures like Proulx and would spark some reflection among reporters and editors. He said there is widespread "ignorance" of native life among journalists and in the wider population.

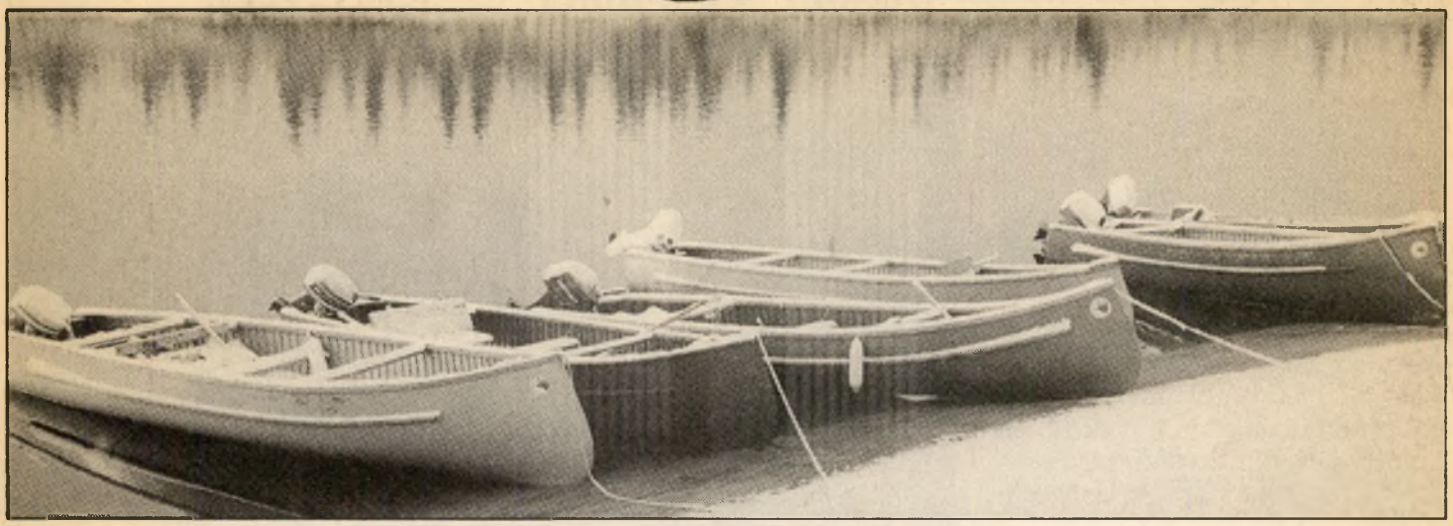
More evidence of racism in the media surfaced in late March. A Montreal anti-racism group made public transcripts from radio shows on which aboriginal people were referred to as "savages" and were threatened with violence.

"At one point, Serge, I think there are going to have to be a couple of rifles that come out," said Russell Bouchard, a regular commentator on CJMT of Chicoutimi, to morning host Serge Cloutier last November. "And after that, I know the Indians, I've studied them; for 500 years, the very minute one falls (dead), the others run."

Bouchard continued, "If the Quebec government had understood that, knocked off one or two, it's really too bad, I'm anti-violence but at some point, I feel personally assaulted in my life when I see injustices like this." Bouchard was referring to the arrest of a French-Canadian man for selling contraband cigarettes, while natives were supposedly going unpunished for doing the same thing.

Louis Champagne, the morning host on Jonquiere's CKRS radio, made racist remarks on several occasions, repeatedly calling native people in Chibougamau and Pointe Bleue "savages." Champagne told *Gazette* reporter Alex Norris that "savage" isn't a bad word. "They way they [natives] work with us is a bit savage—putting all the laws on their side like they do," he said. "They have incredible advantages, those people. Look at them. They get welfare and they don't even pay for it!"

—Alex Roslin



NOW THAT'S PREJUDICE

Not too long ago, a strange editorial appeared in *La Presse*. Agnès Gruda, an editorial writer for the Montreal daily newspaper, scolded the Bloc Québécois for going too far in demonizing the Mohawks.

"Barely a day has passed without the Bloc denouncing, often with reason, the government's handling of the native dossier," Gruda complained. "Taken individually, the recriminations of the Bloc are not without foundation," she wrote. "But the indignation with which the Bloc is flogging the native horse is surprising and dangerous." Is the Bloc trying to "build its political capital on hate and intolerance?"

Gruda's editorial is strange not only because it took her two months to finally comment on the Bloc's anti-native campaign in the House of Commons. What's really bizarre about it is that it appears in a newspaper that leads the pack when it comes to native-bashing.

Gruda's editorial appeared in the March 17 issue of *La Presse*. That same day, three of the five stories on the front cover were native-related. Across the top of the page was a blaring headline that said a hydro-tower was bombed at Kahnawake. A second story said that the chief of Kahnawake, Joe Norton, who *La Presse* regularly portrays like Saddam Hussein, may replace Ovide Mercredi at the head of the Assembly of First Nations. The third story reported that alcohol smuggling, regularly linked to the Mohawks in *La Presse*, is on the rise.

But that wasn't all. The rest of that day's *La Presse* had five more stories about native people. Now if all these stories were balanced, this much coverage could be a good thing. But they were anything but balanced. Nearly all the stories were biased or misleading.

One article was entitled, "General indignation against request of Wendat Huron Nation." This story quoted ecologists who ridiculed the Hurons for seeking recognition for their trapping rights on traditional lands. "It's a farce," said one ecologist. "It's a provocation and I simply have the desire to respond by laughing." "There will be nothing left for the whites," complained another ecologist. Not one Huron was quoted in the story.

March 17 was a typical day for *La Presse*. *The Nation* conducted a survey of *La Presse*'s news coverage between Feb. 17 and March 19. We found that barely a day goes by without this newspaper publishing a sensationalistic or biased article about native peoples.

In 29 issues of *La Presse*, we found 54 native-related articles—nearly two per issue. Of these, 17 appeared on the front page, which is usually reserved for the most important stories. Virtually all the stories somehow managed to link aboriginal peoples to cigarette or arms dealing, tax-evasion and scandals involving First Nations leaders is biased.

The worrisome thing is that the owner of *La Presse* has the ear of some of the country's top political leaders. Paul Desmarais is the second-richest man in Quebec, and is a close friend and advisor to Jean Chretien and Brian Mulroney.

The Feb. 19 issue was typical. The front cover featured a prominent article about the financial problems of the Kanehsatake band council. Inside we were treated to an editorial by Alain Dubuc arguing that aboriginal peoples should start paying taxes in order to "regain their dignity."

Especially noteworthy was a hysterical column by Lysiane Gagnon which called for an end to all government funding and negotiations with the Mohawks until "order" is "restored" in the Mohawk communities. "Some day, we need to attack the problem of the Mohawk reserves," Gagnon wrote, "not only because they have become a royal highway for contraband (yesterday tobacco, today alcohol... and tomorrow, what? crack?), but because they have been turned by elements connected to organized crime into hotbeds of criminal culture."

For comparison, *The Nation* also surveyed the *Globe and Mail*. In 22 issues of the paper, the *Globe* published only 23 native-related stories—about one per issue. Native news got on the front cover of the *Globe* only eight times, or half as often as in *La Presse*. On the other hand, the *Globe*'s stories were also much more balanced. They included even-handed coverage of the indigenous rebellion in Mexico, the Arctic Games and efforts to create a community justice system on a Manitoba reserve—in other words, a very different approach than *La Presse*.

In our survey, we looked for one passage in *La Presse* that captures the essence of this journal's unique approach to native issues—a passage that would explain why 52 per cent of francophone Quebecers believe natives have a better quality of life than they do. We found it in Lysiane Gagnon's column on Feb. 19: "Because we don't know anything about what happens on the reserves, we are led to imagine the worst."

BY ALEX ROSLIN

HYDRO SPREADS THE GOSPEL IN THE UNITED STATES

NEW YORK—Jacques Guevremont looked sad on the night he lost his big prize.

It was evening rush hour, Feb. 17, 1992. Guevremont, Hydro-Quebec's representative to the United States, stood on the corner of Park Avenue South in a sea of yellow cabs, waving his arm. Taxis whizzed by, ignoring him. Two hours earlier, the New York Power Authority had cancelled a 20-year contract to buy 1,000 megawatts of power from Hydro-Quebec.

by Peter Kuitenbrouwer
The Nation's U.S. correspondent

Crees had spent two years and lots of money on a huge media campaign in the United States to stop the deal, saying it would require construction of the Great Whale project, which would destroy their land. They enlisted pop stars like Jackson Browne, James Taylor and Bruce Cockburn for a Ban The Dam Jam in Manhattan. "Stop James Bay II" stencils were a common site on Manhattan sidewalks. Three months after the concert, New York Gov. Mario Cuomo pulled the plug.

The agreement, worth $13 billion, had been the crowning achievement of Guevremont's 35-year career with the utility. A month before the cancellation, Guevremont had moved to New York to defend Hydro-Quebec. But he was too late. No deal. Too pricey, Cuomo said, sidestepping the environmental issues.

When he heard the news, Guevremont put on his cap and coat and left his office in the headquarters of Burson Marstellar, the public-relations giant that Hydro hired to rebuild its reputation.

I remember how lost and lonely Guevremont seemed to me then, the lone Quebecois on the New York street. I had run to his office when I heard the contract fell through, and we almost bumped into each other on the avenue. Then a cab stopped.

Guevremont invited me in and as we rode uptown he spit out angry words, calling Cuomo's decision wrong and short-sighted.

"That was a great deal," he said. "They'll be sorry they cancelled it."

After that night the electricity story fizzled. I went on to other things. Every once in a while I called Guevremont's office in New York, expecting them to say, "Oh, he went back to Canada."

But he stayed. And he fought. Every six months or so I met up with him for lunch, and he talked of his campaign crisscrossing the northeastern United States, defending Hydro-Quebec's reputation to anyone who would listen. Now, two years later, Guevremont claims victory.

Hydro-Quebec, he says, has won the public-relations war and erased the U.S. perception that it is the villain in northern Quebec.

"When I first arrived there were lots of positive articles about the Cree in the media here—now I don't see very many," Guevremont said recently, lunching at a busy Italian restaurant near his office. "Now when the Cree come down to speak, they don't get very many people in the audiences."

This result is satisfactory to Guevremont. He believes in what Hydro-Quebec is doing in the North. He does not believe in what the Cree, and lobbyists hired by the Cree, are doing in the South.

Guevremont sees the debate over hydro-development in northern Quebec as a *"tiraillement"* (struggle) between the Cree elders, who want to live from what they trap, hunt and fish, and the youth, who have grown up with the luxuries of 20th-century North American culture and do not want to turn the clock back.

His own upbringing helps him understand, he says. Guevremont grew up in Smooth Rock Falls, near Kapuskasing, Ont. His father worked for the Abitibi Paper mill and trapped to make ends meet, disappearing into the snowy woods to emerge a month later with the pelts of beaver, mink, fox, otter.

"My mother didn't have me in a sleigh or something, but we didn't have an internal toilet or running water. It was very rudimentary. There's something romantic in it," Guevremont said. "But I understand the Cree kid who wants a television."

"The Cree elders lived a very rough life, no hospital near or anything... I lived that. To return back to the old days, with no running water, no electricity—I don't think the young Cree want that. The elders say, 'Weren't we better off when we trapped on the land?'"

Guevremont has spent the past two years crisscrossing the northeastern United States

CONTINUED ON PAGE 26

CLASSIFIEDS

100-BIRTHS

Congratulations to Anita E. Willie Trapper on the birth of daughter Emma Katelyn, a sister for Felicia Geraldine. Love from Oujay—Lisa

101- BIRTHDAY GREETINGS

Happy 1st birthday to Jerry Moar Jr. son of Wendy Spencer/Jerry P. Moar, brother of Shannon Spencer, who was born on April 4th, 1993.

We wanna wish a Happy Birthday to: Pamela House (March 23) Chisasibi, and to: Ian Dowling (March 5) in Moosonee, Ontario. Love always Sam & Marjorie & Raphaelle in Chisasibi

---

YOYOYO to my fluffy-wuffy, Karen, on April 8. From your peanut, Alex. Bust the moves.

Happy Birthday to Claude St-Pierre, April 19 from Ouje-Bougoumou. With lotsa Love, Lisa, Brenda, Albert and Benoit. xoxoxo

---

Birthday greetings to Kimbo in Mistissini, April 8. Thinking of u on your b-day. Love from Oujay Green Giant, Psee-Knees, Bones Rascals.

Happy (belated) birthday to Nathan Wapachee, March 9, Alice Pash—March 10, Shayne Pash—March 25, Archie Moar Jr.—March 23. From Janie and Archie.

Belated birthday greetings to Vickie Okpik from Quaqtaq, February 20 from Neil

---

Belated birthday greetings to Louisa Diamond in Waskaganish, March 29. From Neil

---

Happy Birthday to (Loubit) Robert Chakapash from brother Brian, sister Serena and parents Thomas and Alexandra. Happy ninth birthday on April 29, 1994 and many more to come.

Happy Birthday on April Fool's Day to Chuck E. in Waskaganish. Stay away from the juice.

Happy birthday to April Moar, whose birthday is on April 5th. With all our love, mom and dad.

103-ANNIVERSARIES

Happy twenty-something anniversary on April 12, To mom and dad, Emily and Albert Rondeau. With lots of love from your kids.

Happy 16th wedding anniversary to Steven and Elizabeth Sam of Chisasibi on April 11 from Thomas and Alexandra Chakapash , son Brian & family.

Happy 25th anniversary to our parents Beatrice and Fred Cheezo on April 8 with love from your children and grandson

300-MISC.

To Ricardo and his flying guitar I'm in town so make some more of that sauce, what is it? eye-talian or something? I'm working now, which is good the bank has been buzzing around me like flies around a rib roast. oh by the way could you maybe spare a little ... you know...extra cash. about $50 000

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CONTINUED FROM PAGE 24

and meeting with every newspaper editorial board that will have him. He tells of the wondrous wealth his company has brought to the North.

"Look at Great Whale," he says. "Hydro-Quebec is not there yet, but the Cree live in modern houses, they have TV sets, they use their VCRs a lot, they have schools, modern transportation."

"What does Hydro-Quebec bring? They cannot support that lifestyle on hunting, and everybody knows it," he says.

"They want jobs. We need to find ways to develop them in business, in culture, and that can't be done without money. If there is no economic development in the territories [his word for James Bay] then the people in the South will have to pay for the Crees' development with their taxes."

And so develop we must, says Guevremont. And now Guevremont's office in the Burson Marstellar building is a mess of cardboard boxes: He is preparing to go home. His job is complete, just about.

But not without a few parting shots at the Crees. "The environmentalists told Gov. Cuomo—cancel the contract and Great Whale won't happen. That's a grotesque lie, supported by the Cree and distributed by the people they pay. Time has proven me right. We lost the contract and we're building Great Whale anyway, if we're authorized."

"That's the contrast between the Cree and the Inuit. The Inuit don't aggressively attack Hydro-Quebec. They use their money to promote their society instead of to denigrate other cultures."

Looking back on the Cree vs. Hydro public-relations battle, Guevremont muses, "They [the Crees] started spending money here two years before us. Then we came here, because the whole thing had just gotten out of hand. We were a couple of years late but I think we've won back the terrain."

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